

A

FREE AND CANDID
EXAMINATION

O F

Dr. CADOGAN'S
DISSERTATION ON THE GOUT,
AND
CHRONIC DISEASES.

IN WHICH ARE CONTAINED,

Some OBSERVATIONS on the NATURE and EFFECTS

O F

ALKALIS AND ACIDS.

By WILLIAM CARTER,
LATE FELLOW OF ORIEL COLLEGE, OXON.

Decipimur specie recti —

Horat. Ars Poet.

Quid verum atque decens curo et rogo —

Horatii Ep. 1. Lib. 1.

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To the PUBLIC.

IN reading Doctor Cadogan's Dissertation, I made a few cursory remarks, which, on revifal, I thought proper to enlarge, and digeft into fomething like method. They were written fome time ago, and intended merely for my private amufement, but two accidents fince happening in the neighbourhood, have induced me to extend my original defign. One of my motives for now fuffering them to appear abroad is, to caution you againft fol-

following the Doctor's directions too closely in every particular. Sudden changes are always bad, and the running precipitately from one extreme into the other cannot but be attended with hazard : so that even evil habits are to be broken off by degrees only. These were the sentiments of the father of physic, Hippocrates himself ; this truth is strongly confirmed by the able and intelligent Dr. Mead*, and in this point the common received opinion of mankind concurs. My second motive was to prevent your being deterred from the use of the common decoraments of the table, SALT, VINEGAR, and MUSTARD. Long custom has proved them to

* De vitæ regimine.

be innocent, and many of the most eminent in the faculty acknowledge them of much service in medicine. Moderation is indeed required in their use, and moderation is likewise necessary in every thing else, if life and health are worth the preserving. Such were my inducements for publishing the following examination, which would not have been printed at all, had I not thought some observations therein might redound to your emolument. Tho' I can put in no manner of claim to your applause (that is a tribute due to eminent merit, and distinguished abilities only) yet permit me to flatter myself that my good intentions entitle me, in some measure,

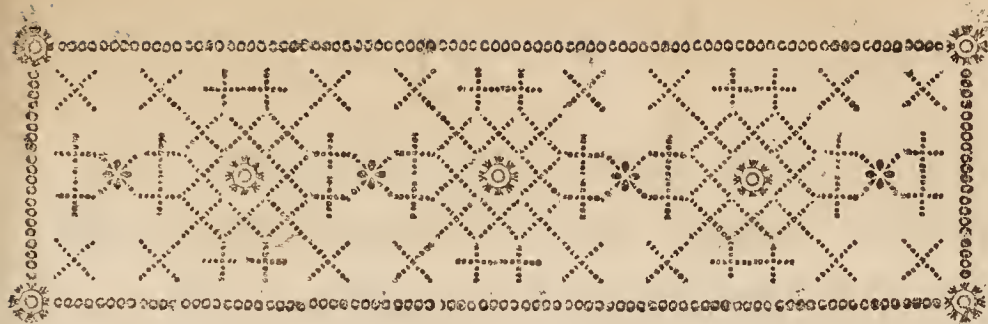
to

to your candour. This favour I must beg at your hands, that you will read these sheets with patience, and if, after perusal, you cannot vouchsafe them your approbation, that you will not be too severe in your censures.

E R R A T A.

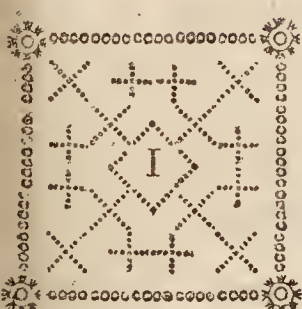
- Page 2, line 12, for faithful, read fruitful.
 — 3, — 15, for the highest, read a high.
 — 7, — 22, instead of his power, read his own power.
 — 8, — 11, read regulation, instead of reglation.
 — ib. — 22, for medicinal, read medical.
 — 9, — 5, after quacks, read with a comma instead of a period.
 — 11, — 9, for Syhenham, read Sydenham.
 — 14, — 22, & 24, omit the comma after lasses.
 — 15, — 19, omit the comma after countenance.
 — 19, — 19, for such are, read such as.
 — 32, — 6, for this, read the.
 — 37, — 7, for reaking, read reeking.

 The Reader will please to observe, that the Notes in the following Examination refer to the first edition of Dr. Cadogan's Dissertation.



A

FREE AND CANDID
EXAMINATION, &c.



F the ingenious author of the
DISSERTATION ON THE GOUT
is to be credited, most of
the natural EVILS of life
are of our own making*. Tho'
it be true, that *many* of the disorders which
befal us, are of that sort, yet *more* of them seem
to be the unavoidable lot of human nature.
A body, constituted as man's is, exposed to
various accidents from without, and harrassed
upon every slight error committed, by inter-

* Page 1 & 2.

B

nal

nal maladies, cannot long subsist in a state of sanity. Heat, and cold will disagreeably affect us, and the mischief will be heightened, as often as these qualities shall become intense in degree, and variously combined with drought and moisture. Nor are these the only evils that beset us; too much motion, as well as too much rest, will be productive of others. Their most natural offspring will indeed be fevers; but fevers frequently lay the foundation of obstruction, the common and faithful parent of chronic diseases. To what has been mentioned, we must yet add the disorders, that are incident to the workers in mines, to the makers of white-lead, to the gilders, and various other occupations and employs. Instances of this kind, the memory of many can suggest, and whoever shall be desirous of knowing more, may consult the elaborate treatises of the celebrated Ramazzini, on these points*. After what has been said, can activity and temperance, with peace of mind, be looked upon, with any manner of reason, as effectual guards against chronic diseases?

* Ramazzini de Morbis Artificum.

The account, given by our phyfician, of the rife of chronic difeafes, cannot, I think, fatisfy the curious and inquisitive; and the learned in his profeffion, muft furely be ftricken with wonder and amazement, to hear him boldly pronouncing, *that not one certain remedy has been difcovered, for any one fingle difeafe, in the long feries of two thoufand Years**. If indeed by the word *certain*, he means *a full and abfolute certainty*, few things in this world will admit of a certainty, in that fense; and it can be no wonder, if fuch certainty is not to be found in phyfic. We have, however, *a moral certainty, or the higheft degree of probability* in the healing art. Manna, Sena, Glauber's falt, with many other things of the fame clafs, will, *in this fense, certainly* remove the mifchiefs of coftivenefs; the bark will *certainly* fucceed in intermittents; mercurials in venereal complaints; and opium in painful diforders, where no fever attends. To fay that *medicines* do not always anfwer the ends defigned, is talking but little to the purpofe, *ſince they are often taken at random by the patients themſelves, and frequently*

* Page 4.

prescribed without reason, by illiterate pretenders to medical knowledge. No means can be efficacious, unless they be rightly and duly administered, and when proper evacuations have been premised.

Having had occasion to mention the bark, I shall here say something in vindication of it's use. It is, I know, urged by some, that bark-medicines serve only to lull intermittents asleep, and that they will frequently return, altho' they may seem to have been cured by them. In answer to this objection, I must observe, that *a relapse* will seldom happen, unless thro' neglect of a repetition of the bark at proper intervals. This, experience, the best of guides, teaches us; but, if it shou'd sometimes prove otherwise, *failure of success* will often arise from the case being mistaken, or from the medicine being given in places, where intermittents are endemial. Tho', in the latter instance, we may perhaps, with some reason, look upon it as *a new disorder, rather than the old one revived*, yet, for once, we will allow the objection in it's full force. Will that, however, render the bark of no value and esteem

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in the curing of such disorders? Certainly no. The medicine ought not to be rejected on that account: it did its duty in removing the malady at first, tho' it had not efficacy enough to keep the enemy at a distance, in times to come. Can any, even the most expert, physician among us, whose patient has recovered, by the use of proper means, from a FEVER of any other denomination; from a CHOLIC; from a JAUNDICE, &c. insure him against the future return of the like maladies? Tho' at present well, he must be still subject to diseases, like other men, and probably from temperament of body; from situation, &c. may be more exposed, than others, to that very distemper, from which he recovered. Observations of this kind are indeed *true in fact*. Are not such, whose habits of body are hot, and dry; whose complexions are swarthy, and hair black; upon the whole, whose constitutions indicate a prevalency of bile, the most exposed to bilious complaints; On the other hand, do not they, who have a pale bloated countenance; a fair, flaxen Hair; and a constitution, denoting, in the general, a weak, and infirm

infirm state of nerves, frequently undergo *one* and the *same* nervous disorder? Notwithstanding such returns, should means be made use of, sufficient to remove the bilious complaints of the *one*, and the nervous disorder of the *other*, might they not, with the greatest propriety, be said to have cured them *both*? If what is contended for be not admitted, but a certain, absolute, permanent cure be required, all researches after such remedy must be vain, and fruitless. Ages past have not been able to make any discoveries of this kind, nor will they be made in ages to come. To remove present *evils* is the province of a PHYSICIAN; to secure the man for life, against future attacks, requires the abilities of a GOD.

As the return of disorders cannot be esteem'd a good proof of the insufficiency of medicines, neither ought the Doctor's speech, proclaiming aloud, *that the skilful in medicine, and learned in nature, know that health is not to be establisht by medicine*, be looked upon as oracular*. But little knowledge is necessary

* Page 4.

to inform us, that evacuations are a means of restoring health, whenever nature is too furious, and impetuous in her motions, or deluged, as it were, by a redundance of blood and humours. So, on the contrary, when she becomes too faint, and languid, reason and experience will teach us, that blisters, and other stimulants, internal as well as external, will enable her to do her duty. If such means, once used, or often repeated, if occasion require, shall be found effectual in regulating her motions, and bringing them to their proper standard, may *they* not strictly be said to restore health ?

But perhaps it may be urged, that neither external helps, nor medicines internally taken, effect the *cure*, but that *nature* herself, by her own powers, is the *healer of diseases*. Be it so ; in my estimate of things, it makes but little difference, whether *I do an act myself, or put proper instruments into the hands of another, unable by his power, to do it*. In both instances, the event is brought about by *my* means—*The effects of medicines* must surely be
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*more than momentary**, if ever our natural powers, assisted by *them*, are enabled to discharge the disease. That this is sometimes the case, no one, I presume, will be hardy enough to deny ; and if it be admitted, it is all that I contend for. On that condition, I shall willingly allow the Doctor's distinction, should he please to make it, between *restoring*, and *establisbing health*, and be ready to acknowledge, that *diet, air, and exercise*, with *a due regulation of the passions*, are generally *necessary to establish* what medicine has *re-stored*.

I have dwelt the longer on the last head, as the *learned Dissertator* may seem, in the eyes of the *less judicious*, to have decried the use of all medicines whatsoever, by asserting in another place, that *no invalid was ever made a healthy man by the mere force of medicine†*. Whatever construction *they* may put upon the words, such can never be *his* meaning ; as in that case, a regular medicinal institution must be useless, and unnecessary. To what purpose could it be (to

* Page 4.

† Page 5.

use his own phrase) for a man to become one of the *initiated** ? Or who could, with any shadow of reason, *either laugh at, or pity, the poor foolish world, surrendering at discretion to the most ignorant of quacks*†. If medicines were safe and efficacious in their hands, as in those of the learned ? This they must be, if they have absolutely no power at all in any disorders.

I can make Dr. Cadogan great allowances, in regard to the causes assigned by him as productive of the GOUT, but cannot agree with him in opinion, that *the Gout is neither hereditary, nor periodical*‡. His argument to prove it *not hereditary*, drawn from children, who sometimes escape the malady, altho' the descendants of gouty parents, is plainly inconclusive. The seeds of disorders may, nay often do, lie concealed for a great while together ; in some sober, regular, active persons, they may continue so throughout life. Do we not frequently find the EVIL lie dormant for one generation ? And is not that distemper universally allowed to be hereditary ?

* Page 5.

† Page 5.

‡ Page 7.

From what has been advanced, it must appear probable at least, that the GOUT is *sometimes hereditary* ; I shall now endeavour to shew, that it is likewise *periodical**. Many disorders may be so called, altho' they do not return, after a certain, given number of days, exactly in the same manner, as intermittents do. *In that, light* EPILEPTIC FITS, MANIACAL DISORDERS, and the CHOLERA MORBUS, are to be considered. The *periodical exacerbation* of the two first diseases, at the new and full of the moon, is supported by the authority of the great, and learned Dr. Mead†. That the cholera morbus returns *periodically* every year, in the month of August, we have the testimony of the good, and sagacious Sydenham to assure us‡. The same author having observed, that intermittents commonly arise in the spring, and in the autumn, has thought it right, in point of practice, to divide *them* into the VERNAL and AUTUMNAL. If those gentlemen had sufficient reasons, as they seem to have had, for deeming *such dis-*

* Page 7 & 10.

† De imperio Solis ac Lunæ,

‡ See his Opera omnia Lugduni. Bat. edita.

orders periodical, why shou'd not the same reasons prevail with us, to give the same epithet to the *Gout*, since *that* is always wont to return, *by periods*, at the beginning, and sometimes too at the end, of the year? Allowing that this malady does not always make the attack, precisely at the same time, it ought not to invalidate what has been said on that head. Even Syhenham himself, when he made the distinction, was well aware, that intermittents will sometimes run out into the winter and summer solstices, yet that did not deter him from making it. Tho' the swallows can never be supposed to revisit their former habitations on *the very same day*, nor probably always on *the very same month*, of the year; yet they are said to return *periodically* in the spring.

Whether or no the gout be incurable in it's own nature, is a question I shall not take upon me to determine. Confident, however, I am, that no certain method of cure has hitherto been found out. Happy, indeed, would it be for the gouty part of mankind, should Dr. Cadogan be the author of so bene-

ficial a discovery. What he has hitherto published to the world, seems rather *calculated to prevent, than to cure the fit*. But were it indeed effectual, to all intents, and purposes, his absolute prohibition of *wine* would, probably, render the whole abortive. Persons afflicted with the gout are generally joyous; love their bottle and their friend, and to take them off intirely from *wine*, must be a penance, few, or none, will submit to.

We ought, by no means, to admit things precarious and uncertain, as undoubted truths. This we must do, if we allow, that *after a fit of the gout is once over, the man has no more gout, or seeds of gout in him, than he, who never had it**. As this requires some proof, the Doctor must excuse us from taking it for granted, upon his bare avowal. May we not, with as *much reason*, nay, with *more*, aver, that the whole of the peccant matter is not discharged by the fit, if the following observations carry weight along with them? It is supposed, by some of the learned, and in particular by Dr. Cole†,

* Page 12.

† De Intermittentibus.

that a *gluten* in the capillary vessels gives rise to the fit in intermittents ; that *this gluten*, not being intirely resolved by the preceding efforts of nature, keeps continually increasng, 'til at length it becomes productive of the subsequent paroxysm. If this hypothesis, which seems not improbable, is to be admitted, why may we not suppose, that something, analogous to it, may be left behind in the gout, and be the cause of the fit's returning ? Indeed we have some *reason for such supposition*, from *flying pains* affecting the joints, and various other parts, for a considerable time, after the gouty fit is over, and even after the gouty persons themselves are able to walk abroad. In the small-pox, *we know*, that the variolous venom will lie concealed in the blood, for many days, without producing any sensible effects ; which, on a favourable opportunity offer'd, from some change in the atmosphere, or from some irregularity in ourselves, or perhaps from the influence of the moon on our bodies, will exert itself into action. That this is *a truth* is evident enough, from no symptoms of the disease coming on, *for a time,*

time, on persons, who have visited infected places, or who have been conversant with the sick themselves, and is *abundantly confirmed* by our observations *on inoculation*, wherein no complaints arise, *for several days*, after the operation is performed.

But further; supposing we admit the Doctor's manner of reasoning to be conclusive, it proves too much, and may be brought as an argument, that the son, who differs from *his* parents in make, face, temper, or disposition, is not *their* child. Again; if *any* are afflicted with this malady, before they can be supposed to have laid any foundation for it, by indolence, intemperance, or vexation of spirit, they may, I think, be fairly brought in proof against the point, the Doctor labours to establish. Whoever has lived long, and made any observations, in the world, must have seen, or at least, have heard of, some instances of young lads, and young lasses, within the age of menstruation, who have been attacked by this disorder. I say, young lads, and young lasses, before they menstruate, as children, at that
time

time of life, are *known to be*, in the general, the most active, and alert; are *seldom*, or *never* given to intemperance, and *cannot be supposed* to have laboured under any great troubles, or vexation of mind. If then, in these instances, the causes assigned by the Differtator, are insufficient to produce the effects, to what can we so probably ascribe them, as to an hereditary taint? But if any doubts should remain, in regard to the fact, we have the authority of the great, and illustrious Boerhaave to support it. That gentleman expressly declares, *that he has seen gouty children**; and *that the gout itself is hereditary†*. His opinion, in regard to the latter part of it, is confirmed by the evidence of the translator of the works of the good, and sagacious Sydenham, Dr. Swan‡.

As a high degree of probability lies against the Doctor's notions, in respect to the gouty seeds being discharged by the fit, so something *more than fancy*, informs us, *that there is a great variety of constitutions, and that dis-*

* See his Praxis Medica. Part 5. page 195.

† Ditto, and his Aphorisms. Page 309.

‡ See Dr. Swan's Notes. Page 426.

*eases are unavoidably peculiar to each, insomuch that it is impossible to grow old without sickness of some kind, or other**. There is certainly a sufficient foundation in nature to support such opinion†. Not to enumerate others, a sanguine, a bilious, and a phlegmatic temperament, are most undoubtedly to be met with. The first is readily discoverable on view, and is more peculiarly exposed to the attacks of PLEURISIES, PERIPNEUMONIES, and INFLAMMATORY FEVERS in general, but the two latter are not so easily distinguished. Tho' gentlemen of education, who have been properly initiated into the art of physic, cannot but know *this* already, I shall take the liberty, for the benefit of readers of common capacity, to observe, that a hot and dry habit of body; a black hair; a swarthy countenance, of the Creolean hue, are the principal signs that indicate a BILIOUS TEMPERAMENT, and an alkalescent disposition in the blood. A constitution of this sort must lie more open, than others, to BILIOUS CHOLICS, BILIOUS FEVERS, and all disorders, that owe their origin to a redundant bile. On the

* Page 18.

† Page 18.

other hand, a fair, and bloated countenance; a light flaxen hair; a soft smooth skin, &c. denote a PHLEGMATIC TEMPERAMENT, a weak texture of the blood, and an infirm state of nerves: in consequence of which, persons of this constitution will be more particularly afflicted with SLOW FEVERS, and NERVOUS COMPLAINTS of every kind. Such are the attendants on these temperaments, and various will be the complaints of the different stages of life. The RICKETS are a malady, solely confined to INFANTS, to whom, and to children, CHIN-COUGHs, St. VITUS'S DANCE, CONVULSIONS, from the milk coagulating in their stomach, and from dentition, in a more especial manner, belong. Old men are seldom, if ever, harassed by the former diseases, and the last can never befall them, unless they are confined to a milk-diet, and we can suppose them to cut teeth in the decline of life: One instance of which we have, but indeed a very rare one it is! in an ingenious treatise of Dr. Slare's*. INFLAMMATORY disorders will be the more constant companions of the

* His vindication of sugars.

MIDDLE-AGED ; of the vigorous and robust ; of the male, more than of the female part of our species : those, who die consumptive too, are, for the most part, attacked at this period. Towards the DECLINE of our days, tho' we run many distempers out of sight, yet others will vex and harrafs us. We then become indolent, and inactive ; the GOUT seizes us, as it's proper prey ; the STONE and GRAVEL torment us, and ULCERS IN THE KIDNEYS, AND BLADDER, feed upon our vitals. If this be a fair representation of facts, and facts they seem to be, with what glimmering of reason, can the Dissertator aver, *that there is no disease necessarily peculiar to any time of life** ? Driven from his fastness, he may perhaps, the better to evade the blow, endeavour to shelter himself under the words *necessarily* and *unavoidably*. But these, I apprehend, will hardly be found able to protect him in the common opinion of mankind, who know, and who *feel*, that diseases are the common, if not the *necessary*, attendants upon the life of man ; the ruin of his health, and the bane of his joys. But after all, suppos-

ing it possible for us, furrounded as we are, by enemies on every side, to pass on to old age unhurt, and unattack'd; when we arrive at that period, the learned, and ingenious Doctor Mead informs us, *old-age itself is a disease**.

How strange soever it may seem, *the volatile salts* have, of late years, entirely changed their nature: we are now told, *they coagulate the juices†*. When I was a boy, they were looked upon by the learned, as breaking, and dissolving, the crasis of the blood. From what had been told me, such indeed was my own opinion at that time of day, and as we cannot easily divest ourselves of early prejudices, I think it incumbent upon me to promulge the reasons that induced me to entertain it. I had been taught, that *all the mineral*, and *some of the vegetable acids*, such are the unfermented juices of *unripe fruits*, did *coagulate* the blood, and that *alkalis*, more particularly *the volatile*, did loosen, and *dissolve its texture*. To my shame, perhaps, it may be spoken, I never gave an implicit credit to every thing

* Medica Sacra. Page 34.

† Page 23.

I heard in the medical way, and curiosity led me on to make some experiments of my own. I mixed acids of the kinds mentioned, and volatile salts and spirits with fresh-drawn blood, when my own eyes convinced me, that the *one* drove it into a coagulum, and that the *other* continued to preserve it in a fluid state. Tho' I was well aware, that very considerable alterations must be made in them, in their passage from the stomach to the blood, from the gastric juices, from the bile, &c. yet I made no doubt but effects somewhat similar would happen, on their reaching the circulating fluid.

Such were the notions of my younger days, which age, and experience, have since confirmed. Let a small quantity of the *acids* before described, be injected by a syringe, into the crural artery of a dog: the animal will soon become heavy and inactive, and in a little time, die comatose. If the same experiment be made with a solution of *volatile alkalious salts*, the scene will be changed; the dog will be restless and uneasy; will discharge, from his mouth, a sanious froth; and

and soon after, falling into convulsions, expire in the utmost agonies. If the state of their blood be examined after death, *in the former* it will be found ONE UNIVERSAL COAGULUM; in *the latter*, BROKEN AND DISSOLVED, a thin fannies, and weakly-cohering grumes, presenting themselves to view. From the foregoing experiments, it is plain, that such *acids coagulate*, and that *alkalis dissolve*, whenever they are admitted into an *immediate contact* with the CIRCULATING BLOOD. That both of them, as often as they are *taken in at the mouth*, do retain a good share of the same qualities, the following observations must evince. It is well known, and allowed, by the most eminent, and able professors in the art of physic, that *purple spots*, and *petechial eruptions*, are the offspring of a *solution of the blood*: *hæmorrhages* too are looked upon as *frequently proceeding from the same cause*. Now *fluxes* of blood, and *efflorescences* on the skin will be frequently brought on by the long-continued use of VOLATILE ALKALIOUS SALTS; but *both* have been often *restrained and removed* by the means of such ACIDS internally administered.

stered. These truths, taught us by experience, reason must admit as demonstrative proofs of the coagulating power of the *one*, and of a fusing faculty in the *other*.

But farther; ACIDS, of the kind before mentioned, are recommended by the most skilful in the art, *in putrid and malignant fevers**, and *in the small-pox*; which seems to be no other than a putrid fever of it's own kind†. Indeed, in the most deplorable cases of this distemper; such as the PURPLES, and HÆMORRHAGES of every sort, even the STRONGEST MINERAL ACIDS; oil and spirits of vitriol, have their use, and excellence. Can there be any possible doubt then, that such acids coagulate, and that alkalis, which are in their nature opposite to them, break, and dissolve the crasis of the blood?

Tho' I must dissent from the Dissertator, in regard to the coagulating power of alkalis, yet reason forces me to agree with him in another point, *that* VOLATILE SALTS *cor-*

* See Riverius's *praxis medica de febre putrida, & pestilenti*.

† Hilary on the small-pox. Mead de variolis & morbillis. p. 39. and Huxham on fevers. p. 151.

*rupt the blood**. Unhappy indeed I am, as, in this respect, I run counter to the sentiments of a very learned, and ingenious gentleman, lately published to the world†. However, since I differ from him in opinion, it is incumbent upon me to offer somewhat in support of my own : a task the more difficult, as whatever is advanced by him, upon this occasion, seems to be the result of experiments. Without any farther apology for so doing, I shall proceed to examine this matter a little more nicely. If whatever retards putrefaction is to be deemed antiseptic, there is a great variety of things in nature, that are endued with that faculty. Butter, suet, wax, the earth itself ; the POTENTIAL, as well as the ACTUAL, CAUTERY, have all of them a power to resist corruption. It is well known, that the three first, being melted, and poured on animal flesh, will preserve it better, than the flesh itself can be preserved without them. Whoever will give himself the trouble of making the trial, will soon be convinced, that *a hare buried under*

* Page 22 & 23.

† See Sir John Pringle's observations on the diseases of the army.

ground, will remain sweet much longer, than a hare kept above ground. The ACTUAL CAUTERY will retard putrefaction in a beef-steak, and nearly similar will be the effects of the POTENTIAL. Among the latter class, I must reckon ALKALIOUS SALTS, and SPIRITS, and even SPIRIT OF WINE itself. The manner in which the above things become *antiseptic*, seems plain and obvious. It is, I presume, allowed on all hands, that AIR is the grand corrupter of all animal substances. Now the former resist putrefaction by entirely excluding all contact with the external air; the latter, by foddering up, as it were, the mouths of the divided vessels, and thereby preventing the same air from pervading their tubes. If my ideas in these points be just, and reasonable, little sagacity is required to determine the difference between the *alkali* and *acid*, as *antiseptics*. The one, by crisping up the ends of the vessels, and hindering the permeation of the air, lessens the putrefying cause; and the other, by more intimately uniting with the humours themselves, alters and corrects the prevailing putrefaction: in other words, the FORMER, keeps off what gives

gives rise to corruption, the LATTER, removes the corruption induced. The manner of acting, assigned to each of them, seems to be their *real modus operandi*, and if it be, the taking ALKALIS internally in *putrid fevers* can be of no use: *nay*, if the reasons before given, and my observations on them shall be thought good and conclusive, *their administration, in such cases, must be bad and injurious.*

After all, I must own myself very tenacious of old received opinions, and may, perhaps, have suffered my prejudice in favour of ACIDS to have carried me too far: whether I have, or no, I readily submit to the judgment of the learned in the faculty, if any such shall vouchsafe these papers a perusal.

How great was my surprize, at the Differentiator's advancing, in another place*, *that no man can have delightful sensations, who lives two days together with the same blood.* Here he makes a supposition, which is absolutely

* Page 23.

impossible. *From* the daily supply of *food*, *fresh chyle* will be *necessarily added* to the blood, and *something incessantly thrown off* by continual *perspiration*. Add to these, *the excretions* by the biliary and pancreatic ducts, and the urinary secretions by the kidneys; all of which *must make a considerable alteration*. Tho' fresh chyle, I say, must be generated, whenever any nourishment is taken, and the secretions will be carried on, in some measure, although we take no nourishment at all; yet, for once, we will suppose a man to live two days together, without either meat or drink, and that all the common evacuations are suspended. Yet, even in that case, the blood could not continue *the same*: an HEAT, and ACRIMONY, must be induced from the circulation itself. For any one to have such delightful sensations, as the Doctor describes, to wit, *sprightly vigor, alacrity of health, zest of appetite, and refreshment after eating*, we must suppose him in health, which can never be maintained, unless the secretions be duly, and regularly carried on, and the daily waste repaired by a sweet, and well-elaborated chyle.

Tho

Tho' the Doctor has painted, in most lively colours, the mischiefs arising from intemperance*, he seems to have carried matters a little too far, in recommending to us a journey to Spain, Portugal, or Italy, to learn temperance. This is enjoining a penance, which no free-born Englishman, I apprehend, will submit to. Necessity has obliged the inhabitants of those countries to be abstemious ; but where fertility prevails, no one will suffer himself to be in Sancho's situation, and be content to starve in the midst of plenty. Necessity, I say, has *obliged* the *bulk* of them to confine themselves within due bounds ; *yet many* among them, or they are grossly misrepresented, *run into riot, and debauch*, tho' more perhaps in the article of eating, than of drinking. Repeated excesses in the former way, the Doctor himself, I imagine, will allow to be more pernicious, than in the latter. But can a man be intemperate in victuals, and drink only ? May he not riot, and revel in company with Venus, as well as with Bacchus, and Ceres ; If this be possible, they have an

* Page 29.

abundant share of the dalliances of Venus, or fame has been very injurious to them, in her reports of their conduct. What reasons the Differtator might have for barely touching on this point, I shall not presume to determine ; but certain it is, that excess in VENERY contributes not a little to frequent returns of the gout, in this country at least ; in warmer climates, it may perhaps be more productive of other evils. To conclude this head, *the abuse* of things, *not the use* of them, is to be condemned. Providence certainly would not have created such a variety of the comforts of life, had he not intended, that we should reasonably enjoy them. Something then, even by the Doctor's own confession, is to be given up to indulgence*.

The rule laid down by Dr. Cadogan, *that no man should eat, or drink, more than his stomach calls for, or will bear without the least pain, uneasiness, &c. nor than his body consumes, and throws off to the last grain*, is liable to exceptions†. The former part of it is not sufficiently explicit. In the BOULIMOS, or

* Page 32.

† Page 32.

CANINE APPETITE, the calls of the stomach are not easily satisfied, and to eat as long as those cravings subsist, would be feeding the disease, not the man, and be attended with mischiefs. The better direction is to leave off with some little appetite remaining; when the pleasure of eating is at an end. The latter part of the rule, viz. *nor than the body consumes, and throws off to the last grain*, is not easy to be ascertained, and wants explanation. Had the Doctor recommended to every family the use of *Sanctorius's statical chair*, and instructed them where it was to be bought, he had done well. By means of such an expedient, his rule might have been carried into execution, and each individual, by weighing himself every morning, might have determined that point, very minutely. Suppose, upon weighing, he should find he had transgressed, and alas! transgressions of this sort will happen, he ought then to look out for a remedy. Abstinence, and exercise, continued for two, or three days together, might probably carry off the debauch; but should they be found insufficient, it would then be incumbent upon him to apply for af-

assistance from medicine. By such means, he would pretty certainly get rid of the present malady ; to render the cure effectual, he must take care not to transgress again.

Tho' the refined luxury of the present age is justly censured, and the mischiefs arising from it, are accurately described by the Dissertator*, yet, in compliance with the customs of the times, many will run into them. Although *the men of high experience*† must have *felt* the evils, resulting from their indulging themselves, in high living, in wine, and women, but few of them will be able to muster up resolution enough always to withstand temptations. Difficult indeed it is, in the midst of a general contagion, to escape infection. They have experience enough to know, that men, living up to the law of nature, will be the least subject to diseases ; but the mischief is, they will not always pursue that law. With their eyes open, they will hurry themselves into difficulties and disorders. When they are pressed by maladies, tho' brought on by

* Page 36 & 37.

† Page 38.

their own fault, it is not enough to order them to be regular for the time to come; the business of the physician is to find means of extricating them out of their *present* miseries. *Medicine* will supply those means, for the most part, and afford them a *temporary relief*: their own *future conduct* must render such *relief lasting*.

It is no uncommon thing for ingenious men to suffer prejudice to run away with their reason: some glaring instances of this sort are to be found in our learned Differtator. Disgusted, as is probable, with pickles himself, he is willing to deter others from their use, by boldly pronouncing them *the worst of poisons**. Tho' this be confidently asserted, it will be no easy matter for him, I believe, to make good the position. Are cucumbers, and kidney-beans, the most common pickles in use among us, are they in themselves poisons? Can vinegar, with any kind of reason, be reduced to that class? Are not these things constantly, and almost daily, eaten in many families, without the least

* Page 44.

detriment, or inconvenience to any of the individuals? If then they are innocent, when taken singly, or even mixed together, as vinegar and cucumbers frequently are, what can render them so highly deleterious in this compound? It must, however be confessed, that *green cucumbers, incautiously eaten, or to excess*, as even vinegar itself, *when used too freely*, tho', in the cases before recited an excellent medicine, *may produce disorders*. But if this is to be admitted as a reason for their total disuse, the same objection must lie equally strong against wine, small-beer, and even pure water, which he himself allows to be the very best digester of our food. I shall forbear to mention the particular circumstances, in which each of these may prove hurtful, and pernicious, since almost every one's experience can easily suggest them. If moderation in their use, and common prudence is not observed, the most *salutiferous things* may become *destructive*.

But what if, after this heavy charge against pickles, the good Doctor should be found to doat, and contradict himself, would it

it not excite your laughter? This he has actually done, by speaking *favourably* both of vinegar and vegetables. In one place, he acknowledges, that *four things* are *less prejudicial* than acescents*, even than BREAD itself†. In another place, he seems to entertain no bad opinion of VINEGAR, but only to recommend moderation in its use‡. In page 44, he *advises* a certain proportion of animal and VEGETABLE SUBSTANCES *in our food*, subjoining a good reason for such advice; because *the one corrects the spontaneous tendency to putrefaction in the other*. Again; he informs us, that the eating a *great quantity of vegetables is sometimes necessary*, and that nature herself often points out to us, when to use them in abundance||. By what kind of logic then can he prove, that *vegetables*, which are recommended by himself, as *useful* in our common diet, and *vinegar*, which, by his own confession, is *less prejudicial than bread*, are the worst of poisons? If both vegetables and vinegar be *innocent in themselves*, it is difficult to conceive how they can become *destructive*, when com-

* Page 47. † Page 47. ‡ Page 36. || Page 44. 45.

bin'd. In short, it is hard to say in what noose we can hold this Proteus, who so often changes his form*.

Wonderfully great improvements have been made by the present age, in the medical way. The Author of the Dissertation has been so lucky as to discover, that BREAD and WINE *are pernicious*, and destructive of health; another gentleman has lately found out, that NATURE has made *water too impure*, and that a previous distillation is necessary to render it *innocent*. If two or three more would but start up, and point out to us the mischiefs arising from the eating of FISH, FOWL, and FLESH, what a scene of happiness would be opened! We might then have the pleasure of betaking ourselves to the wide-extended plains; of enjoying the fresh country air, and *of feeding on grass with more avidity than an horse, or an ox†*. A grass-diet, if people could be brought to relish it, might be of inestimable use in these times of scarcity and dearth. Some-

* Quo teneam vultus mutantem Protea nodo? Horatii, ep. 1. lib. 1.

† Page 45.

thing has been already said on the excellence of this kind of food, in point of health, by the Author of the Dissertation* ; and great pity it is, that nobody has hitherto arisen to speak in favour of ACORNS†. It is, I think, clear enough, that ACORNS were the diet of the early ages of the world; of Saturn's days, those times of innocence and simplicity ; and why should they not be brought into use in these days of luxury, and refinement ? If health, and long life be desirable things, this scheme must merit some attention : our ancestors lived much longer than we do, and were strong and vigorous to the last.

Tho' flannel, and patience, are frequently recommended in the gout, *by people in common*, yet such prescription will not be well taken, I apprehend, at the hand of a *physician*. Sensible, probably, of this, the Differtator has judged it necessary to call in some *mild soft medicines* ‡ to their assistance. With the aid of them he promises the sufferer,

* Page 45.

† *Et sæpe horridior glandem ructante marito.* Juvenalis, sat. 6.

‡ Page 34.

that matters will be brought to an happy issue, *upon condition*, that he drinks no BRANDY nor MADEIRA, to keep the *gout* out of his stomach. But if *the gout*, *uninvited either by brandy or madeira*, should perchance take up its quarters *in the head, or in the stomach*, what is to be done then, good Doctor? why then——he must add FAITH to the other remedies, and wait contentedly the event.—But few will chuse, I apprehend, to trust to his assurances *in these* circumstances, unless they wish to exchange *this mortal state*, for the more durable one of *immortality*.

Smoaked meats, high-seasoned sauces, and made-dishes, do indeed, highly deserve censure; but the same reasons, that induce us to think them an improper diet, must teach us to condemn all meats *in a perishable state**, that is, in *a state nearly approaching to decay*. The chyle, emalleated in the stomach, must partake of the nature of the aliment; consequently *that*, which is produced *from tainted flesh*, will stain, and corrupt, the blood: when what is expressed *from* meats, whose juices

are *intire* and *incorrupt* will convey a *sweet*, and *balsamic* nourishment. As the Differtator has been pleased to inform us, that the Cannibals are strong, and healthy; I must here remark, that their vigor, in some measure, arises, from their devouring the carcase hot, and reaking in the general, the vital heat as yet remaining. But, perhaps, it may be said, I have mistaken, or misrepresented, the meaning of the words *perishable state*, and that the Doctor understands no more by them, than *a state capable of corruption*, or decay. If such only are the ideas he intends to convey by them, he has betrayed his cause, and failed in his design. For if *a faculty to be corrupted* is the only qualification necessary to render food good, and salutary, then hams, dried tongues, and Scotch collops, have certainly a right to make their appearance upon the table: they surely have *a propensity to decay*, tho' that propensity be less in them, than in animal substances in common.

Having

Having had occasion to call those poor wretches, the Cannibals, upon the stage, I cannot dismiss them all at once; they must stay, till I have viewed and examined them a little. Upon a thorough enquiry, the health, and vigor, that appears in their make and countenances, do not seem to me to have arisen so much, from their feeding on raw meat, as from their strict observance of the laws of nature. Necessity, and the want of knowledge in the culinary arts, have undoubtedly driven them to live in the manner they do, but can their manner of living be proper, and expedient among the more civilized nations, where plenty abounds, and to whom those arts are known? The Doctor himself disavows any intention of recommending to us the custom of Cannibals, and, as he declines it, I dare presume nobody else will undertake the task. But, notwithstanding such declaration, he makes large strides towards it, by endeavouring to bring *meat half-roasted* into fashion*. Would you know his reason for this prescription: he has taken it into his head *to fancy*, that, by

* Page 43.

such expedient, *the juices will be unspoiled by the fire**. The action of the fire, continued too long, according to him, *changes the mild animal juices into something of another quality: the fat is thereby rendered bitter and rancid, the lean, dry and acrimonious†*. As far as the evidence of my senses can carry me, no such qualities are to be found in meat *well-roasted*.—Beyond all doubt, *a mean* ought to be observed *in all things‡*, and there is *a wide difference between STARING, and STARK-MAD||*: why then must meat, either be eaten *all but raw, or burnt up to a cinder?* If the dressing of flesh at all be an useful, beneficial practice, it ought surely to be *done IN A PROPER MANNER*; in which both *EXTREMES are to be avoided*. But supposing we admit, that over-roasting, or over-broiling, may spoil the juices, can the same thing possibly happen from seething meat too much? It may indeed, by such means, be defrauded of some of its nutritive property; but in compensation for that loss, will become easier of digestion, as approaching the nearer to the consistence of jelly. As

* Page 43. † Page 43. ‡ Est modus in rebus. Hor. sat. 1. lib. 1.

|| Est inter Tanaim quiddam focerumque Viselli. Hor. sat. 1. lib. 1.

As the ingenious artist took upon him to determine Hercules's stature, from the length of his foot, so from what Dr. Cadogan has favoured the world with, I can, without pretending to the spirit of prophecy, venture to pronounce, that he is no enemy to snuff*; that he loves eating better than drinking†; that he prefers claret to port‡; and is particularly fond of a beef-steak, and a pidgeon *with little salt*, and no pepper||. Such things as gentlemen like themselves, they are wont to recommend to others, without paying always a due attention to their natures, and properties. Nothing less, than a prejudice of this sort could induce him to *prefer broiled food to sodden*§. Every invalid must have observed, the *latter* to set best on his stomach, and that the *former*, next to *fried* provisions, gives it the greatest uneasiness: the truth of *this* observation both reason, and experience confirm,

* See page 49. † Compare page 31 with page 48. ‡ See page 52.

|| Compare page 35 with page 44. § Page 35.

Tired as I am, I must yet attend the Differtator to *the common decoraments of the table, and weigh the merits of pepper, salt, mustard, and vinegar**. It will be difficult, I apprehend, for PEPPER to find an advocate; at least, I shall not undertake to plead it's cause. But what has VINEGAR, SALT, and MUSTARD done to deserve exile? *They* have generally been thought well of by the community, and do not merit such ill treatment. Something has been already said, in respect to VINEGAR, *as a resister of putrefaction, &c.* to which I shall here add, from the authority of Celsus, that *sour wine, or vinegar, becomes a remedy in diseases†*. MUSTARD has ever been esteemed *a good antiscorbutic, and anti-paralytic*, and SALT ought to be looked upon as answering those ends, which the Differtator himself declares are answered by *vegetables‡*. That animal substances are preserved by it from putrefaction is past a doubt; and that *dry marine salt, mixed with our food, helps*

* Page 35.

† Vini vitium transit in remedium. Celsus de medicina.

‡ See page 44.

to prevent the blood and humours from running into corruption, has been the common received opinion. In the days of Hippocrates, it was used *medicinally*, and some ingenious physicians have of late times found it *beneficial in diseases of the glands*, under the form of SEA-WATER*. But it here seems necessary to add a caution to the reader. *What has been said*, upon this occasion, is by no means to be extended to *salt-provisions*, but is to be understood as spoken of *common culinary salt only*. This, on being *mixed* with the *animal juices*, quite changes it's nature, and becomes, as it were, *petrified*. It is not my design to vindicate the use of the PETRIFIED, nor indeed of the COMMON, SALT, when eaten in excess. Even *water*, the most innocent of all things, drunk *immoderately*, has been *fatal to many*, and the best of medicines *over-dosed* may frequently prove *deleterious*.

* See Speed's commentarium de aquæ marinæ usu, and Russel on sea-water.

Upon the whole, the DISSERTATOR seems to have mistaken the case: the MEANS prescribed are *less calculated for the recovery, than for the preservation, of health*. Altho' that physician, who lays down RULES *for the direction of such as are well*, is not idly employed, yet SOMETHING MORE is necessary, when PERSONS become diseased. It is but a poor consolation, to tell a man, who has hurt his constitution by *hard-drinking*, that he must live *low*, and drink *water*; the diseased thro' *indolence*, that he must be *active*; and the wretch, rendered miserable thro' *real*, or *imaginary misfortunes*, that he must be *cheerful* and *alert*. Such advice is often impracticable, and always dangerous. Gouty persons, as before observed, in the general are very joyous; live freely; and drink a bottle, or two, a day: for them to run, all on a sudden, from one extreme to the other; from wine to water, must be attended with too much peril. Their total abstinence from wine will render them weak and spiritless, and greatly debilitate their natural powers: the consequence of which will be, they

themselves will have less ability to withstand any future attack. Altho' the intervals between the fits may probably be longer, yet, to the imminent danger of their lives, the onset when renewed, will be made with redoubled fury. But facts are more powerful than words, and *instances of danger more alarming than harangues*. Tho' *such* instances abound, I shall mention *one* only, that fell more immediately under my own cognizance, of a gentleman, who had strictly confined himself to a milk-diet, according to Dr. Cheyne's directions. Before he entered upon this regimen, he had lived very freely, and had usually undergone a paroxysm, both in the spring, and in the autumn, but on his following that course, to his great joy, he felt no return of it, for more than a year together. But alas! how short-liv'd was that joy, in the midst of his security, the gout returned, like an incensed enemy, mad with rage, and made dreadful reprisals on his head and stomach! Being alarmed by the danger he had escaped, he steered his course

another way; drank only a single pint of wine a day, and led a *life*, tho' not intirely exempt from the gout, in other respects, *comfortable and less insecure*. A method like this, together with a *plain, simple diet, moderate exercise, and an absolute proscription of meat-suppers*, may not improperly be recommended IN THE INTERVAL OF THE FITS, to such as have been bon companions. When *any* ARE LABOURING under that disorder, common prudence will direct them to apply to the learned and ingenious of the faculty. Altho' *their* abilities may not be sufficient to cure the malady, yet they will probably be able to suggest means for their present benefit and relief.

To conclude, what is said of Homer, that *the good man sometimes nods**, is applicable to the Author of the Dissertation. An earnest desire to recall the deluded into the right path, has carried him, now and then, beyond the bounds of reason, yet his honest zeal, and indignation against the luxuries

* ——— aliquando bonus dormitat Homerus. Horatii ars poet.

and indolence of the age, so far as they affect health, cannot be too much admired. The whole of what is delivered by him, is written with a becoming spirit, and with a view, principally, to the benefit of mankind. As such is *his* merit, had the WORLD refused him the applause due, HE might have wrapped himself up happily and securely in his own integrity.

THE END.

